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CAPPING service is important event for student nurses at St. Andrew's Hospital, Wusih, China



Missionaries leave China: Gertrude Eby (FORTH, May, 1948, page 7) and Gladys Saleeby (March, page 22) on Shanghai dock



ARCHITECTURAL library recently given to University of the South, Sewanee, Tenn., is one of its most valuable acquisitions in recent years



ST. STEPHEN'S SCHOOL (left), San Pedro de Macoris, Dominican Republic, is dedicated in colorful ceremony by Rt. Rev. Charles A. Voegeli. Bishop of Haiti, also in charge of Dominican Republic



SPEAKER at dedication service of St. Stephen's School is Lewis B. Franklin, D.C.L. (FORTH, December, 1948, page 2). Funds for building school came from Reconstruction and Advance Fund

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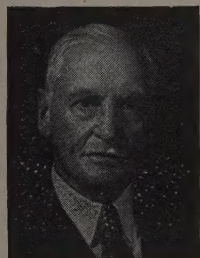
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- 5 Whitsunday
- 6-11 National Conference, Fellowship of Indian Workers, Bacone College, Bacone, Okla.
- 11-16 Church Conference of Social Work, and joint sessions with National Conference of Social Work, Cleveland
- 12 Trinity Sunday
- 14-23 Training Institute for Rural Workers, Seabury-Western Theological Seminary
- 28-July 7 National Conference on Town and Country Church, Park College, Parkville, Mo.

JULY

- 4 Independence Day
- 5-16 Rural Leadership School, Michigan State College
- 10 Church of the Air. Columbia Network. 10-10:30 E.D.S.T.

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Turning the Pages

THE National Council at its meeting April 26-28 at Seabury House, Greenwich, Conn., decided to recommend to the General Convention a budget for the general work of the Church in 1950 in the amount of \$5,552,095.

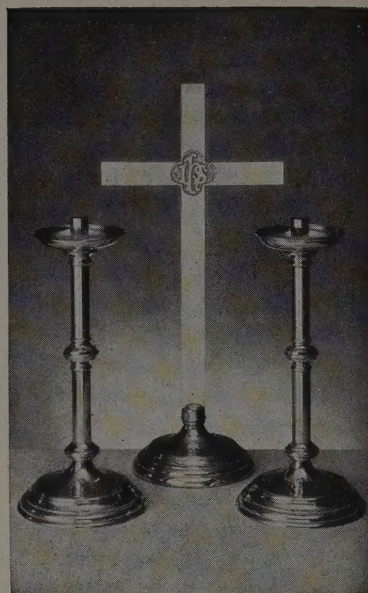
The proposed budget includes increases for the Church's missionary work both at home and overseas, necessitated largely by greatly increased operating costs as well as for imperative advance in many areas, and for Christian education, particularly for the new curriculum. The proposed budget also includes an allocation of half a million dollars for world relief, funds for which during the present triennium have been raised separately by special annual appeals.

Commenting on the proposed budget, the Presiding Bishop said that he considered it a feasible one, that the increase over the present budget of \$3,650,000 is not nearly as large as it at first appears to be. In 1948 the combined giving of the Church to the General Church Program and to world relief amounted to more than \$4,300,000.

The National Council modernized the name of one of its divisions by amending the by-laws to change the name of the Army and Navy Division to the Armed Forces Division.

Special interest attended the announcement of the Rev. George A. Weiland as president of the American Church Institute for Negroes, that the three special committees considering the Bishop Payne Divinity School had reached agreement.

Continued on page 4



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FORTH

VOL. 114 NO. 6

JUNE 1949

Editor WILLIAM E. LEIDT

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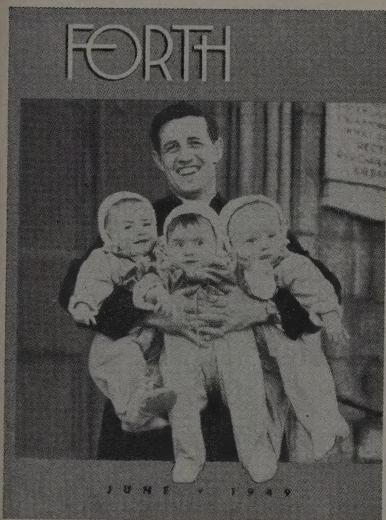
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FORTH, June, 1949, Volume 114, No. 6.

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THE COVER. "Golly! They're cute!" and similar exclamations of delight greeted Burlington's only triplets shown on the cover with the Rev. Charles S. Martin, rector of St. Paul's Church, who recently baptized them. The story of the ministry carried on at St. Paul's is told on pages 15-17.



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Turning the Pages

Continued from page 2

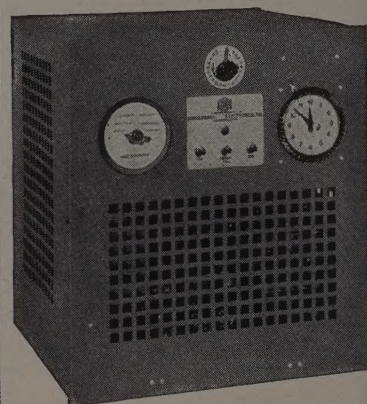
The agreement now reached provides that the Bishop Payne Divinity School will not reopen in the autumn of 1949, that any income will be used to provide scholarships for Negro theological students, and that suitable plans will be worked out for the disposition of the school property, the safeguarding of endowments and other assets, and the protection of the library and other records.

The Council welcomed its Vice President and Director of the Overseas Department, the Rt. Rev. John Boyd Bentley, who returned from a four-months' visitation to the Orient a few days before the Council meeting (see FORTH, April, page 7). The Council also welcomed its former treasurer, Lewis B. Franklin, who spoke briefly on the Church's work in the Caribbean which he had visited while on a winter vacation. Mr. Franklin has promised to share some of his observations in the Caribbean with his many FORTH friends, and it is hoped that his article will appear in the July issue.

Forth Correspondent Consecrated

FORTH's overseas correspondent in Japan has been consecrated a bishop. On April 25 the Rev. Kenneth A. Viall, SSJE, formerly liaison officer of the American Church to Japan, and more recently Warden of the Central Theological School, Tokyo, was consecrated Assistant Bishop of Tokyo. The Council appointed Henry F. Budd, recently attached to the Treasurer's Office in Shanghai and now in Japan, to serve as its financial agent in Japan.

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CHURCHMEN IN THE NEWS

WHEN Donald C. Bolles became director of public relations for the Federal Council of the Churches of Christ in America, he had behind him a lifetime in the Episcopal Church and an outstanding career in journalism.

He also could recall a recent sojourn in Amsterdam, Holland, where, under Frederick F. Reissig, he was in charge of the press room at the first Assembly of the World Council of Churches. In recalling his experience at Amsterdam, Mr. Bolles, who seems to weigh his thoughts before speaking, said the meetings had about them a feeling akin to Christmastime. If this spirit of fellowship and warmth of human relations could be preserved on a 365-day basis, he believes the earth would be a greatly improved planet.

When he was a member of the Institute of Public Relations, Inc., one of his clients was the Federal Council's Commission on a Just and Durable Peace. This job led to his Amsterdam assignment. His present position, he feels, offers a tremendous opportunity to work for the spread of Christian unity.

Continued on page 28

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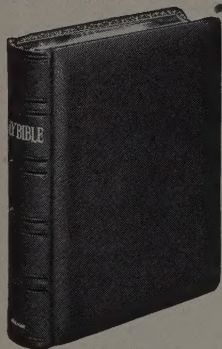
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SPECIMEN OF TYPE

16 And this also is a sore evil, <i>that</i> in all	10
points as he came, so shall he go: and what	and it
profit hath he that hath laboured for the wind?	conten

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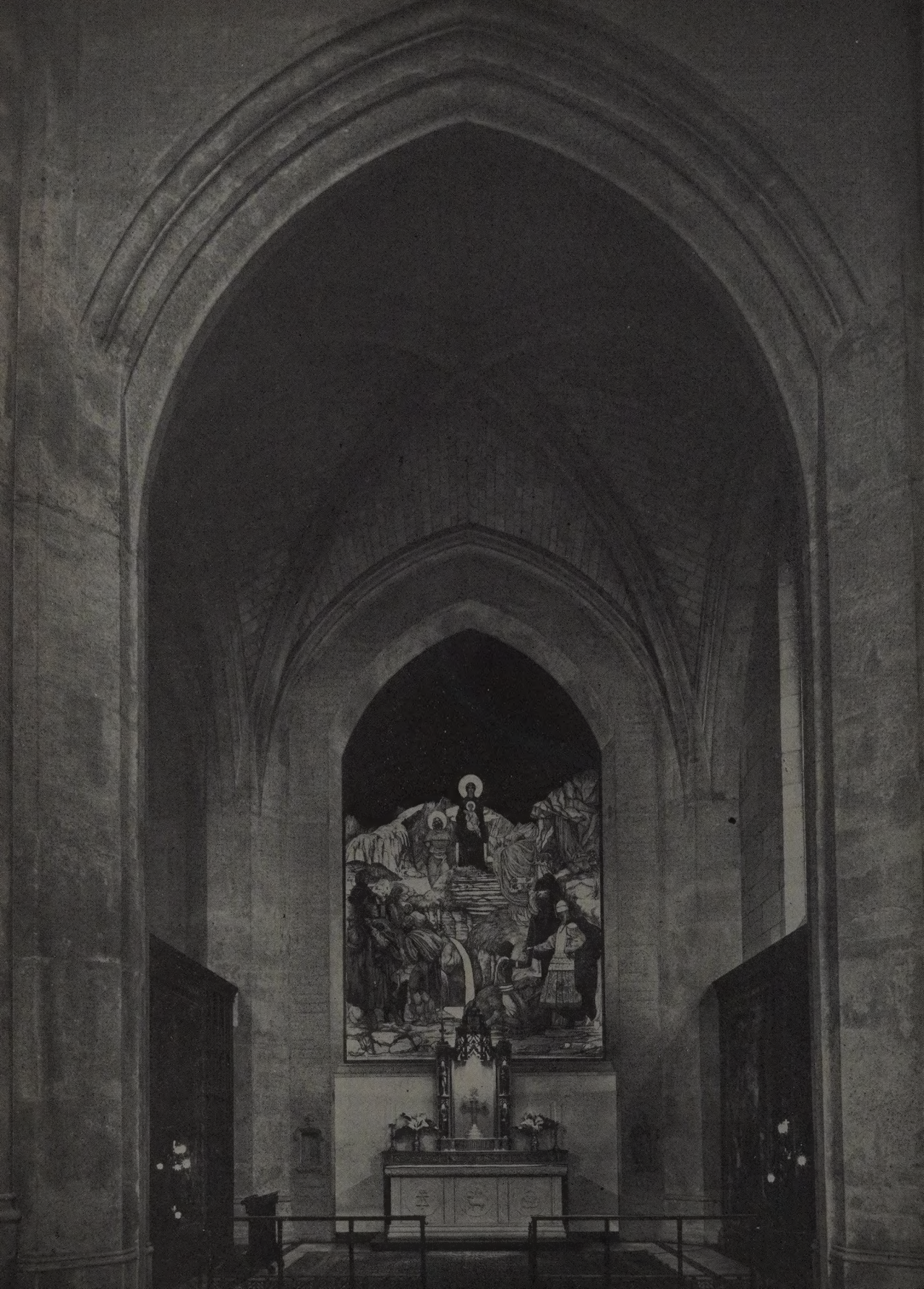
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Shepherd of China's Largest Diocese

MICHAEL CHANG IS TWELFTH CHINESE BISHOP; FUKIEN'S FOURTH

THOSE who have seen him know that his face has been shaped by a great joy. Those who have heard him know that his voice has been filled with a lasting peace. Those who have listened to him preach, quietly, powerfully, the living Gospel of his Master, know why this is so.

A few months ago the Rt. Rev. Michael Chang, Bishop of Fukien, China, arrived in the United States on his third visit. He came first in 1918, after his graduation from Trinity College in Foochow, to prepare for the ministry at Bexley Hall, Kenyon College. In 1939 he returned to preach, and received the honorary degree of Doctor of Divinity, again at Kenyon.

Now, ten years later, he came as the shepherd of a war-battered flock, twenty thousand underfed Christians who must often choose between a bowl of rice for their stomachs and a roof under which to worship their Lord.

Bishop Chang's diocese, largest of fifteen in the Anglican Communion of China, includes all the Province of Fukien. The Province, lying midway between Shanghai and Canton on the southeast coast, embraces fifteen million persons in an area little larger than that of Pennsylvania. Among these fifteen million, most of whom are farmers, are twenty thousand members of the Church.

Their bishop, the grandson of a convert and the son of a priest, was consecrated in 1943, upon the retirement of his father-in-law, the Rt.

Rev. I. O. Ding. He is the fourth bishop of the Diocese of Fukien.

The Church is young in the Province of Fukien; it would be younger but for the Christian lives laid down in its defense. In 1876 Ling Chek Ang, a farmer, was murdered while

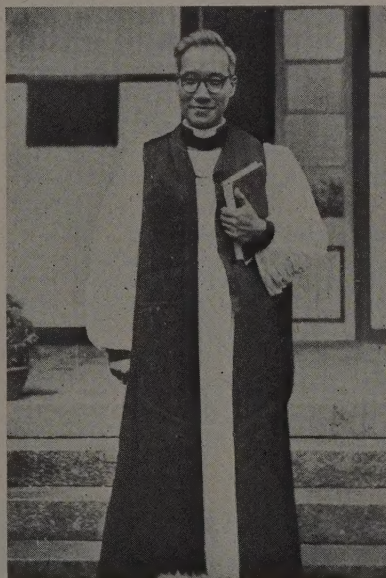
bury their martyrs and live in the light of the Resurrection.

Next year, A.D. 1950, the young Church will observe its first centennial; but there will be no days of rest in which to celebrate. There are 250 churches and missions, eight hospitals, seventeen schools and colleges, eight leper asylums, and four schools for the blind—to be cared for, rebuilt.

When the Japanese left Fukien in 1945 Bishop Chang made the rounds of his diocese. It took him three years, on foot. There are thirty-eight clergy to help him; they are paid in rice. The two deaconesses, sixty catechists, and eighty women workers are taxed beyond their strength. Not long ago, speaking at Virginia Seminary, the Bishop said quietly: "It is an almost foolhardy task; yes, and it is almost impossible, too. My workers write me for recruits. My reply is, 'No recruits, but go forward.' My workers write me and beg for money. My reply is, 'No money, but go forward.'"

Bishop Chang's people have been without him for a year. Until January he spoke in England. Since January he has toured America's eastern cities, preaching and speaking to his friends in Christ. Now, soon to return to his diocese, he asks that they remember an old legend:

When Christ ascended into heaven, the Angel Gabriel asked Him what arrangements He had made for extending the Kingdom. Our Lord replied that he had left it in the hands of a dozen disciples whom He loved and trusted. "But suppose they fail; what other plan have you for the world?" The Lord Jesus answered: "I have no other plan."



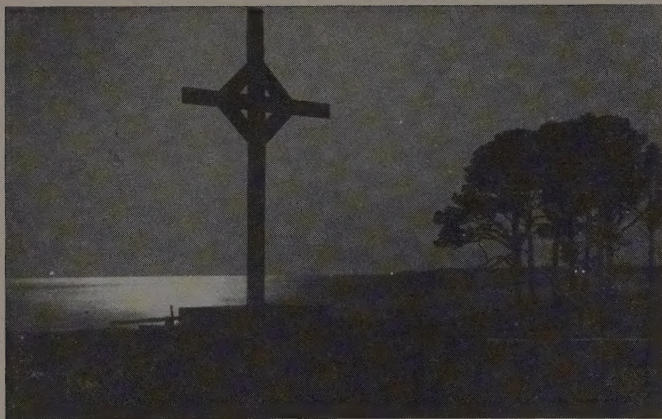
Moulin Photo

The Rt. Rev. Michael Chang

at Evensong, because he had refused to renounce his faith. At the turn of the century seven missionaries, including the Englishman, Robert Stewart, were slain in the southern hills. In 1934 Bishop Chang's own cousin gave his life. There were many others in intervening years.

It is of these men and women that the Bishop speaks most often; and many, hearing him, have realized that he tells the story of the early Christian Church as he has lived it. In Fukien the followers of Christ

← Muralist John de Rosen painted nativity scene for Grace Cathedral, San Francisco. For more about cathedrals of Province VIII please turn to page 12



OVERLOOKING Gulf of Mexico is Camp Weed, Diocese of Florida's summer camp, where young people are trained to take future leadership in Church

Those Who Are To Lead at Florida

CAMP IS BUILT

A GROUP of small boys splashing and puffing in the water like so many porpoises, the crack of ball against bat on a sandy baseball diamond, young heads bowed in prayer in the chapel where the reredos is the blue water of the Gulf of Mexico, are familiar sights at Camp Weed, the summer camp and conference center of the Diocese of Florida.

Situated on St. James' Bay, overlooking the Gulf of Mexico, Camp Weed is named in memory of the Rt. Rev. Edwin Gardner Weed, third Bishop of Florida, 1886-1924. The first campers, a group of young people and leaders from Jacksonville and St. Augustine, met in 1924.

The next year the Rt. Rev. Frank A. Juhan, then the diocese's new Bishop, became the leader of Camp Weed. It is his faith and vision that have brought to the camp the best leadership, that have built it up year after year, encouraging young people to assume leadership in their turn.

Camp Revolves About Bishop

Bishop Juhan, sparking a volley ball team, cooking crab gumbo, administering first aid, teaching classes, leading chapel services, is the central figure at Camp Weed.

Before it was time for the 1926 camp, Bishop Juhan discovered an old hotel at Beacon Beach on St. Andrew's Bay near Panama City. Campers met there that summer. The young people, satisfied that this was the place for their permanent

camp, raised enough funds by 1930 to make it theirs.

Camp Weed grew by leaps and bounds. For the first years there was a two-week session for boys and girls of fourteen to eighteen years. As the value of the camp became established and its name spread, additional sessions were added for junior boys and girls, and for adults.

Government Moves In

Before the summer of 1941 was over, the government purchased Camp Weed's property for an army camp. Camp Weed moved out to settle and start building near Carrabelle. Again the government moved in, and Camp Weed moved on to St. John's River at Hibernia. Camps

were held there with the largest enrollments ever in spite of transportation difficulties and food rationing.

Now the camp's capacity of six hundred has been filled for many summers, using all the space in the six dormitories. There is a spacious mess hall, two recreation buildings, an infirmary, a workshop, staff house, canteen, little theater, and, most important, a lovely chapel, which stands on the highest point of ground overlooking the bay.

The program at Camp Weed is divided into four parts, for leaders, for young people, for junior boys, and junior girls. The junior camps are open to boys and girls aged ten to fourteen. The leaders' camp is open to anyone eighteen and over.

In addition to the religious in-



SPORTS, picnics, fishing are features at camp. Theater group occupies many evenings

FORTH-June, 1949

ed Come Back a's Camp Weed

ISTIAN FELLOWSHIP



MOVED to new sites many times since its beginning, Camp Weed now has capacity of six hundred and excellent facilities for classes and recreation

struction given at each session during the mornings, a well-planned program of sports is the order for every afternoon, including fishing, swimming, baseball, or volley ball. Running through all the camp periods is a full-time theater group, devoting itself exclusively to the development of religious drama and original plays, which claims high interest during many of the evenings.

Leadership Grows at Camp

But physical facts do not describe the real value of Camp Weed. It is a nucleus of leadership training. Young people, gathered in the fellowship of camp, find that worship is an essential, integral part of their lives. The staff guides them to take

their places as future leaders in the Church.

The whole staff and faculty of the camp are composed of volunteers, drawn from the best leadership, lay and clergy, in the diocese. Many leaders also come to Camp Weed from provincial and national Church organizations. Their presence gives the camper a broader vision of the Church.

Those who come to Camp Weed to be led are asked to come back and lead. Bishop Juhan encourages many to go farther. Twenty-six old-campers are now ordained; four young women have been college secretaries; and more than a score of old-campers are now attending colleges and seminaries in preparation for Holy Orders.

Camp Weed is much more than a summer camp, though it has the sports, the workshops, and classes of all camps. It was created in faith and lives in faith: the faith of Bishop Juhan, faith in young people, faith in the values learned in a camp family, faith in the fellowship of men and women joined in the work of Christ, faith in the living body of Christ.

Diocese of Tohoku, Japan, Faces Great Opportunity

THE outlook for the Church's work in the Diocese of Tohoku, Japan, is promising. Since her return to Aomori a little more than a year ago, Gladys C. Spencer, evangelistic worker, has seen evidence everywhere of the Japanese people's great interest in Christianity. The Church has before it its greatest opportunity, says Miss Spencer, but lack of workers and funds is preventing operations on the fullest possible scale.

Most of the Church's postwar work in Aomori has been centered in St. Andrew's Kindergarten, the only building to escape destruction during the war. A new St. Andrew's Church, a small frame building, a rectory, and three parish rooms were recently opened.

The work at the leprosarium at Tsugaru-Shinjo, three miles from Aomori, goes on as usual. About fifty Christians attend weekly services and instructions, and the patients meet daily for prayers and intercessions.



CHILDREN and adults of all ages find Christian guidance in camps and conferences

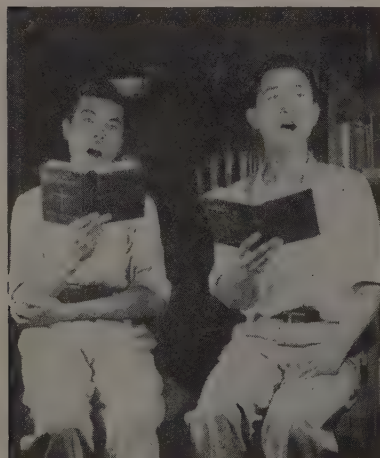
NINETEEN-year-old Steve, who attends St. Paul's University in Tokyo, lives one station away on the suburban train. There he shares a four-room Japanese house, complete with sliding panels and grass floor mats, with an aunt, uncle, and their four children.

Each room is a six-mat one; that is, each holds six standard sleeping mats. In other words, they are about twelve feet square.

With a small room all to himself, Stephen Juhei Katsumaya, though luckier than most, is a typical St. Paul's student of the postwar occupation era. Housing students is one of the more acute problems of the mission in bomb-scarred Nippon. Sometimes as many as five St. Paul's students stay in a single eight-mat room (twelve by sixteen feet).

Like most of the students, Steve sleeps on a mat. He sits crosslegged on the floor to study. In common with the others, he finds one of his problems is studying at night, for the shortage of electricity in Japan means that the lights are often cut off.

Study rooms are almost as cold as the proverbial barn in a Minnesota December. In their rooms, students may have an inconsequential little fire, if someone has gone to the black market for fuel. But the university classrooms have no heat at all. Temperatures hover around 45 degrees, and cold fingers become numb and painful against cold papers.



SINGING lustily are two members of St. Paul's choir. Majority of students is not Christian, but interest in Church is growing

COLD, hunger, uncertainty about Japan's future do not deter thousands at St. Paul's University, in Tokyo. At right are students in Mather Library at St. Paul's



Amazing Spirit An

JAPANESE COLLEGE STUDENTS ARE E

• **By R C**

Steve eats with his relatives and thinks he gets enough, but a dietitian might frown at the diet. The ration is not enough, he concedes, but since the country is not far from home, farmers bring food around and his aunt buys from them. The family eats bowls of rice and soup made with beans. Sometimes they have fish or meat with vegetables.

The students say that those who stay in class are getting enough to eat so that none actually suffers from malnutrition. But the number who drop out of school because of lack of food is on the upgrade. Four per cent of the incoming freshman class, or eighty out of two thousand, has dropped out for this reason.

Food and Clothing Scarce

Clothing is another obstacle for the young Japanese with a desire to secure an education today. The traditional college uniforms simply can't be had. Many students wear hand-me-downs from fathers or brothers. The professors feel that, with the food-clothing shortage and the cold, it is remarkable that there has been no serious epidemic or slash

in the rolls because of poor health.

Steve's father is proprietor of a barber shop in Hokkaido. Since there is a strong trade union and a shortage of barbers, this is a good business today, and sufficient money is forwarded him from home.

It's a little more difficult for Mark Michio Furuki, whose father was a lieutenant-general in the Japanese army. Though the father retired before the war, the occupation purged him from a job in an airplane factory.

Mark has a scholarship from the university, and his brother, an ex-soldier and ex-prisoner-of-war who works for a textile company, helps pay the rest. Still, young Furuki finds money his most difficult problem. Books, he says, are especially expensive. It costs 2,000 yen a month for tuition and books and another 2,000 for monthly board and room.

Paying is such a job that two-thirds of the students work during summer vacation and half work while going to the university. They do everything from tutoring and

FORTH—June, 1949



UNDAMAGED buildings (left) are rare at St. Paul's University. In common with all Japan, Church must rebuild. St. Paul's lost five buildings in bombings

tes St. Paul's, Tokyo

OPPORTUNITY FOR CHURCH TODAY

ROOT •

interpreting for the Americans down to serving as clerks and house boys.

Similarly, one of the major problems for the Church is money. Costs since the war are so high that special fees for examinations and registration have been added. But still it is nip-and-tuck to keep the budget balanced.

Reconstruction is another task for the university. Sodding and planting have already been done in a beautification program to get rid of the hang-dog look left over from Japan's long military adventuring. St. Paul's lost five houses in bombing of the city, and American occupation families have taken four others on the campus.

In the postwar world there is one favorable circumstance for the university: crowds of qualified students want to enter.

Before the war, government schools were favored over Christian colleges. But now interest in Christianity, and in getting a sound Christian education, has shot up since the war. Rising from seventh or eighth

place before the war, St. Paul's is now rated among the top three universities in Tokyo.

Today St. Paul's has three thousand students, twice the enrollment of ten years ago. Two-thirds of the undergraduates are not Christians.

There are sixty-five to seventy students jammed in some classes. More missionary teachers are needed. But because of what this means in terms of Christian opportunity, there is a certain pleasantness about this difficulty.

To judge from the St. Paul's boys with whom I talked, the chances for re-educating Japan to democracy and Christianity are good.

Americans Are Kind

These students respect the Americans. Steve acknowledged that a soldier occasionally causes trouble. But, he added, the Japanese had been warned to expect brutal treatment, and children especially were afraid. The Americans have been kind, and friendliness is being answered with a desire to be friendly.

Even America's sometimes narrow attitude on race does not seem to

stand in the way of reconciliation with these young Japanese. Mark explained that he expects racial equality for the Asiatics, but nothing has made him feel concern about the race problem. He said he had not heard about the Oriental Exclusion Act. My interpreter, a middle-aged Japanese bishop, grinned that fortunately these boys did not seem warped by the old bitterness of Japan's relations with the United States.

In politics, there is one brake on youthful enthusiasm in Japan. Uncertainty about the future hangs over the heads of these university students. No peace treaty has been signed with Japan, and there is no prospect that one will be soon. Foreign occupation may go on for years and years.

"What will the world be like when we graduate?" they wonder. "What can we decide to do in that undefined world of tomorrow?"

Yet St. Paul's students have a surprising spirit which pushes them forward. Commentators remark how vigorously the Japanese people have set to to rebuild their nation. Similarly, Japanese young men, though they may sometimes be hungry and patched and certainly cold clear through, plug away to get their education.

To teach them, to guide them, to inspire youth like this to a new life is surely one of the most exciting opportunities for the Christian Church today.



CROWDED classrooms, few teachers, and mounting costs are problems at St. Paul's, ranked among three top Tokyo universities



Trinity Cathedral, Phoenix, Ariz.



Opening Communion for bishops and deputies will be held in Grace Cathedral, San Francisco

Moulin Studios

ALL roads will lead to the Province of the Pacific when approximately 15,000 Churchmen and Churchwomen converge on San Francisco for the fifty-sixth General Convention, September 26-October 7.

For many this will be their first trip to the West Coast, and while they are there they will want to visit as much of the area as possible. Of especial interest will be the cathedrals in the dioceses of the Province.

When the House of Bishops and the House of Deputies gather for corporate Communion at 7:30 a.m., Monday, September 26, they will worship in the oldest cathedral seat in the United States, Grace Cathedral, San Francisco.

A Dream Come True

This spacious Gothic structure is the dream of California's second Bishop, the Rt. Rev. William Ford Nichols. After the 1906 San Francisco fire, he envisioned a great cathedral rising out of the ashes of the great fire. He worked for his dream, and the heirs of Charles Crocker gave him the means for its realization, their burned-out Nob Hill estate. Today on this site, 278 feet above sea level, Grace Cathedral, the largest cathedral west of the Mississippi, dominates San Francisco.

The predecessor of the cathedral was Grace Church. In 1863 the Rt. Rev. William I. Kip, first Bishop of California, then Grace Church rector, placed the bishop's chair in his church, and called it Grace Cathe-

dral. In so doing he established the first cathedral seat in the United States.

The cathedral cornerstone was laid in 1910, and four years later the Founder's Crypt was opened. The present structure was completed in 1932. Its lofty nave is greater than those in either Canterbury, Ely, Lincoln, or Durham Cathedrals in England. There are two chapels, the Chapel of Grace, the gift of Mr. and Mrs. William Crocker in memory of their parents, and the Chapel of the Nativity (see page 6).

The forty-four bell carillon in the north tower, which rang over the 1939 Treasure Island Exposition, was made by Gillett and Johnson of Croyden, England.

John de Rosen Does Murals

Current plans call for the completion of the chancel and sanctuary before General Convention meets next fall. The work will include a new floor, permanent choir stalls and clergy seats, a redecorated altar, and new lighting.

John de Rosen, who did the mural

of The Nativity, has been commissioned to do two murals in the five niches under the windows at the nave crossing. They will depict the history of the Church in California. The first will portray Chaplain Fletcher preaching to Admiral Francis Drake's men in 1579, during the first English Prayer Book service held on American soil.

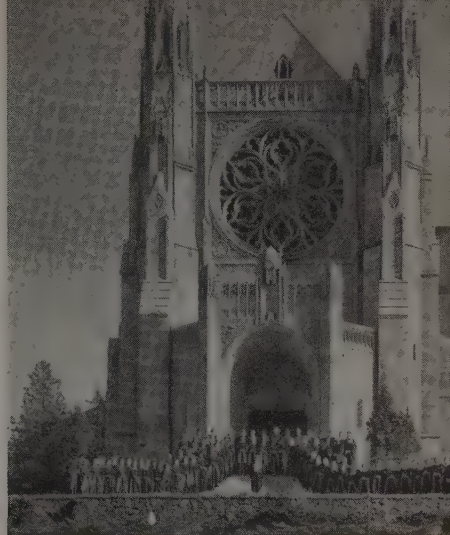


St. Stephen's Cathedral, Portland, Ore.



Exquisite hand-carved altar is focal point of St. James' Cathedral, in Fresno, Calif.

C. "Pop" Laval



St. John the Evangelist, Spokane, Wash.

ldest in United States

VE OTHER UNIQUE CHARACTERISTICS

When completed, Grace Cathedral will be the third largest cathedral in the United States, exceeded only by St. John the Divine in New York, and the Cathedral of St. Peter and St. Paul in Washington. It has been said that "Grace Cathedral is destined to take its place as one of the great works of religious architecture in this country."

The Diocese of Los Angeles has had a cathedral since 1899. The Rt. Rev. Joseph H. Johnson, first Bishop of Los Angeles, chose as his cathedral St. Paul's Church, the oldest parish in southern California. The old church stood on the site of the Biltmore Hotel on Pershing Square.

The cornerstone of St. Paul's Cathedral was laid on Whitsunday, 1923. The architect of the Italian Romanesque building was Reginald Johnson, son of Los Angeles' first bishop. The facade of St. Paul's is modeled after the twelfth century cathedral in Ferrara, Italy. The clerestory windows picture scenes from American Church history. Fragments of brick and stone from famous churches dating from great periods of English Church history are mounted in the ambulatory walls. The carved choir stalls and bishop's throne enrich and dignify the spacious choir.

Scene of Six Consecrations

Since its completion, St. Paul's has been the scene of the consecration of three missionary bishops and three

diocesans: the late Rt. Rev. Harry Beal, second Missionary Bishop of the Panama Canal Zone; the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone; the Rt. Rev. Stephen C. Clark, Missionary Bishop of Utah; the Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles; the Rt. Rev. F. Eric Bloy, Bishop of Los Angeles; and the Rt. Rev. Donald J. Campbell, Suffragan Bishop of Los Angeles.

St. Paul's will be host to visitors to Los Angeles, attending post-Convention events, scheduled for October 8 and 9.

St. James' Cathedral in the Missionary District of San Joaquin is in Fresno, Calif. The exquisite hand-carved altar, completed in 1943, represents seventy years of unrelenting progress.

Only Church on Original Site

When St. James' Mission was organized in December, 1879, there was a membership of eight women. The church was consecrated in December, 1884, and the parish was organized at Eastertide, 1888. Today it is the only church in Fresno located on its original site.

The history of St. James' Cathedral is short, but it is packed with progress and service through the vitality and unbending faith of its leaders.

The Diocese of Sacramento, also within the borders of the State of California, is one of the three wes-

Continued on next page



St. Paul's Cathedral, Los Angeles, Calif.



St. Michael's Cathedral (architect's drawing pictured here) stands in heart of Boise, Idaho



St. Mark's, Salt Lake City, Utah

Cathedrals continued

tern Episcopal jurisdictions without a cathedral. The other two are the Missionary Districts of Nevada and Eastern Oregon.

The outstanding feature of Trinity Cathedral in Phoenix in the Missionary District of Arizona is its phenomenal growth within the past decade. The congregation numbered less than nine hundred in 1920, but today it is more than two thousand. The Church School, one of the largest in the United States, has nearly one thousand students and teachers.

Directly north of Arizona is the Missionary District of Utah. The Rt. Rev. Daniel Sylvester Tuttle, first Missionary Bishop of Utah, secured the architect of New York's Trinity Church, the elder Richard Upjohn, to build a church in Salt Lake City. The cornerstone of St. Mark's Cathedral was laid in July, 1870.

St. Mark's Has Noble Heritage

The mother church of the District, and the oldest church in Utah, St. Mark's became a spiritual force emanating a constructive sort of friendship through the years. The memorials woven into the fabric of cathedral life attest to St. Mark's noble heritage.

The cathedral in Boise, Idaho, is St. Michael's. Work there was begun

by Bishop Tuttle, and in 1866 the Rev. St. Michael Flacke built a small church from which grew the cathedral. St. Michael's is located in the center of Boise, and has a parish of 1,500 communicants. The cathedral sponsors three missions in the city.

Special Events Planned

The half-completed building of the Cathedral of St. John the Evangelist in the Missionary District of Spokane is most impressive. Situated on the brow of a hill the cathedral is visible from many parts of Spokane. Plans are under way to lay the foundation for the choir and sanctuary.

St. Mark's Cathedral, Seattle, in the Diocese of Olympia, is also unfinished, but already it gives evidence of what the finished building will be like, standing high on an eminence overlooking Puget Sound. St. Mark's has had a difficult history, having been lost once to the Church, but it now has a growing and active congregation.

St. Stephen's Cathedral, in Portland, Oregon, is housed in temporary quarters. The baptistry, inspired by a square font of Italian marble tile, has been so designed that it can be moved to a permanent structure. The font cover and altar are gumwood, and a ceramic relief of Christ

with outstretched arms, surrounded by eight stars, surmounts the altar. The altar supports a graceful brass ewer, two matching candlesticks in gumwood, and myrtle vases.

Many Convention deputies and visitors will want to participate in the special events planned. A pre-Convention feature will be the mass meeting to be held in the famous Mormon Tabernacle in Salt Lake City on the evening of September 23. The Most Rev. Cyril Forster Garbett, Archbishop of York, will be the principal speaker, and the two hundred voice tabernacle choir will sing. A special train from Salt Lake City will take Convention-bound people to San Francisco in time for the opening session.

The post-Convention program will be held in Hollywood Bowl, Los Angeles, Sunday afternoon, October 9, when the Archbishop of York will again speak, and well-known Hollywood stars will appear.

Boy's Town, Bagé, Brazil (FORTH, July-August, 1947, page 22), was recently honored by an official visit by the mayor and members of the local Rotary Club and their families. The Town now has two hundred patrons and the legislature recently made a grant of \$1,500 to assist in defraying the expenses of the project.

Vermont Parish Has Unique Program

St. Paul's, Burlington, Vermont, has the gift for making the social nature of Christianity vivid and personal for all people, by encouraging everyone to take full part in parish life

ST. PAUL'S Church, in Burlington, Vermont, is a sizeable parish with a keen sense of its missionary obligation. It is missionary-minded, not merely in the sense of supporting the missionary program of the whole Church, but missionary in feeling its obligation to teach all people, from those in its own backyard to those in the uttermost part of the earth, the things of God.

Its missionary work begins at home, with the University of Vermont, with the dispossessed who crowd the lake shore, with the unchurched.

The parish has not only the usual

amount of organizations and activities, but an unusual program of worship through which it attempts to make relevant God's concern to every aspect of the individual and community life. A United Nations service, asking God's blessing on the work of the United Nations, and on the U. S. delegate to the United Nations, Warren Austin, a fellow-Burlingtonian, is one of these services.

The cornerstone of St. Paul's ministry is lay evangelism. Every layman feels an obligation towards his parish, not merely leaving its development in the hands of the priests.

Parishioners take full part in the

Church's life. Special events and services mark important days, or reflect the interest of particular groups within the parish.

Parish boundaries in Vermont are flexible and widely drawn, for Episcopal churches are often very far apart. St. Paul's has extended its parish life into neighboring communities: South Burlington, a town four miles away, has been the scene of much work; a veteran's housing development six miles away is the scene of other work; Underwood, a rural community eighteen miles to the east, has yet more.

Continued on next page



Worship and daily life are united at St. Paul's, Burlington, Vermont, through community service



CHILDREN in Church School at St. Paul's, Burlington, Vermont, are taught to help in the many parish activities. Pictured here is an altar frontal embroidered for the kindergarten altar by the children of Vacation Church School. Each year some project, useful in the life of the church, is made and presented to the parish by the Church School



BARBECUE, arranged by the Greek members, is a special parish activity, as is the Greek supper. A special contribution to the parish through its activities is made by the Greek members to take his full share in parish life. Different



STUDENTS from the University of Vermont in Burlington (above) take part in a special United Nations service. Mothers of parish (below) prepare for Mothering Sunday, when families unite to come to church. Bread is baked and presented at service. Simnel cake, made from an old recipe, is offered at service and distributed to members of parish



LAY LEADERSHIP underlies St. Paul's mission. A committee of laymen makes surveys, determines needs, initiates expansion. Above, a layman talks to family in veteran's housing development

Unique Vermont

Vacation Church Schools have been held in each area, international groups formed, regular services held, and in Underhill an organized mission is established.

St. Paul's is one of the six parishes included in the two-study of community-related activities being conducted by the National Council's Department of Christian Social Relations. Its story is



is a gustatorial highlight in the calendar of families lives in the community, and makes a living and living. St. Paul's encourages everyone special events and services during the year

ish . . . continued

ed here as another in the series the Church in Urban America.

St. Paul's Church and particularly rector, the Rev. Charles S. Mar- have a gift for making the social ure of Christianity vivid and per- l for all people.

All the photographs presented e were taken by Samuel J. Hat- l, a member of St. Paul's, Bur- ton.



WORSHIP is an integral part of life to those who join in St. Paul's parish activity



ER DIRECTION of a group of men from St. , a country church was opened for the first in many years. Now itself a thriving mission, ve one-third of its first budget for missions



OPEN-AIR CHAPEL is scene of diocesan and parish services. Overlooking Lake Champlain, it is a memorial to the Rt. Rev. S. B. Booth, seventh Bishop of Vermont



FRIENDSHIP with St. Stephen's Parish, London, is kept up through packages sent by St. Paul's, lively correspondence between parishioners, and visits back and forth

EPISCOPALIANS are rather proud that, together with the King James' version of the Bible, the Book of Common Prayer is a literary classic, and has had a large part in the actual formulation of the English language. The thought of the English-speaking people of the world is permeated with its phraseology; English literature can be understood completely only by a knowledge of the Prayer Book.

It is natural, therefore, for American Churchmen to think of the Prayer Book almost solely in terms of the English language, and it comes as rather a shock to realize that it has been translated into more than 150 other languages.

Each in His Own Tongue

Here are some of them: Latin, Greek, Hebrew, Welsh, Manx, Irish, Gaelic, Dutch, Danish, Norwegian, Swedish, German, French, Spanish, Portuguese, Italian, Czech, Polish, Russian, Ukrainian, Arabic, Maltese, Turkish, Amharic, Armenian, Persian, Pashtu, Hindi, Marathi, Urdu, Malayalam, Tamil, Teluga, Sinhalese, Burmese, Karen, Chinese, Japanese, Ainu, Korean, Yoruba, Ibo, Luganda, Lunyaro, Ga, Twi, Swahili, Kikuyu, Dholuo, Giriama, Sixosa, Zulu, Sesuto, Sechwana, Afrikaans, Chiswina, Cree, and Eskimo.

Some of these, especially the European languages, are those of minority groups in English-speaking lands. But most of them, and the hundred more not mentioned, are the native speech of the many lands into which the Anglican Communion has spread.

Lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues applies to those who use the Prayer Book.

Voice of Prayer Never Silent

The sun never sets on the Anglican Communion, for it is no longer the Church of the British Isles and America alone, but has expanded over every continent, and become a truly great world Church. And "as o'er each continent and island the dawn leads on another day, the voice

of prayer is never silent, nor dies the strain of praise away."

And the voice of prayer is the voice of the Prayer Book, which is the greatest missionary agent we have. As the Bishops at Lambeth said: "It is not only an important source of Anglican teaching, it is also the means by which the Anglican tradition has been sustained."

With such a widespread use of the Prayer Book among peoples whose whole outlook is completely different from the Anglo-Saxon tradition, it is natural to expect some differences in its use and text. And there are such differences, mostly of a minor nature, which will be noted later.

Three Communion Services

But here it should be understood that long before the present great expansion of the Anglican Communion took place, back in the days of the first American Prayer Book of 1789 (FORTH, May, page 7), there were already three types of Communion service. And the main difference to be found today in various parts of the world is in the order of this service.

The three types of Communion service, represented by the Scottish, English, and American Prayer Books, are all rearrangements of the first English Communion service in the Prayer Book of 1549, which differs from all three. Aside from certain minor variations in the wording of the prayers, the main difference lies in the position in the service of the Prayer for the Church and the Confession, and in the content of the Prayer of Consecration.

The Scottish type has a Consecration prayer like that in the American book. But the Prayer for the

Church, and the Confession, with its Bidding, Absolution, and Comfortable Words, come *after* the Consecration prayer, before the act of Communion.

The English type has a shorter form of Consecration, which begins like the American, but with an Invocation before the Words of Institution, and ends abruptly with the Institution, the rest of our prayer being used as a thanksgiving after Communion. But the Prayer for the Church and the Confession come in the American position, right after the Offertory, and *before* the Consecration.

The American type is the heir of both these traditions. The position of the Prayer for the Church and the Confession, before the Consecration, comes from the English Prayer Book of 1662 (FORTH, April, page 19). The complete form of the Prayer of Consecration comes to the American Church through Bishop Seabury, from the Scottish liturgy, which in its turn is derived from that of the Nonjurors and Archbishop Laud.

Ceylon's Liturgy Beautiful

All these three types of Communion service have spread into different parts of the world. But the present tendency of revision seems to be in the direction of the American type of service, not because it is American, but because it comes closer to the original order of service in the undivided Church.

In England, the 1928 revision, passed by the Church, but not by Parliament, follows the order of the American book. So does the service in the Prayer Book of South Africa. In Ceylon, which has the most beautiful of all Anglican liturgies, the American order is followed, but the Prayer for the Church is in the form of a litany, and the Consecration

For All Nations, King

PRAYER BOOK IS CHURCH'S GREAT

d, Tongues

IONARY AGENT

prayer has some additional material.

The greatest difference in the use of the Prayer Book is to be found in the Church in India. Though the English book, translated into several languages, is used for the most part, in Bombay and certain other dioceses a Communion service has been authorized for experimental use which is cast in the form of the Eastern Liturgies, though using Anglican wording for the prayers.

There, too, one finds customs which seem strange to American ideas. At a wedding a necklace is used instead of a ring. The congre-

gation in church sits on the floor, no seats being provided. The service is much longer, both by the addition of long chants and prayers, and by the interspersing of periods of silence for private meditation. In general, the way the services are conducted has been adapted to the Indian idea of fitness.

Another interesting, and rather astonishing variation from ordinary Anglican usage is Dr. Levertoff's Hebrew liturgy, used in the Diocese of London, called *The Order of Service of the Meal of the Holy King*. It is composed from ancient Jewish and Christian sources.

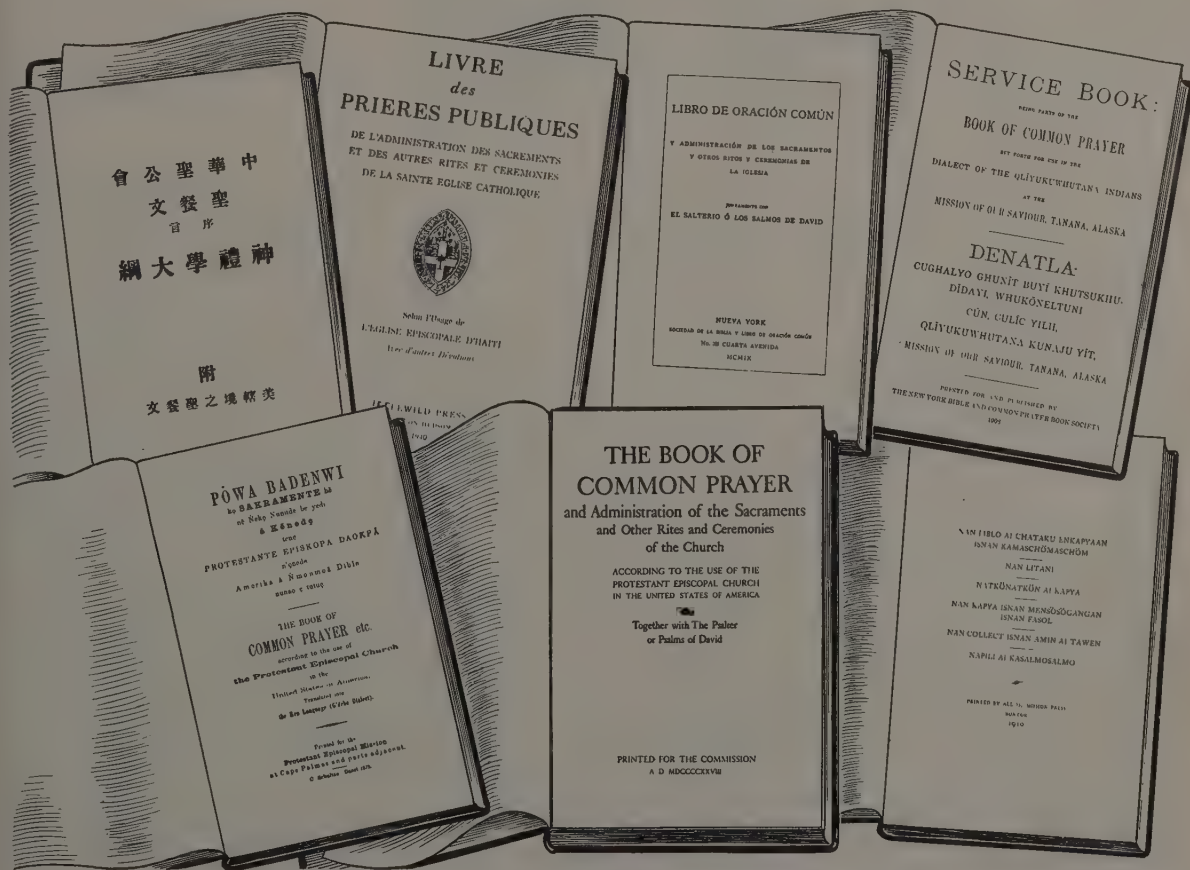
Both Testaments Are Used

Old Testament lessons are used in addition to Epistle and Gospel. An Ark stands near the altar to contain the Old Testament rolls and the New Testament. Jewish loaves are used. The priest wears the talith or

prayer-shawl in addition to the stole. While it has little direct connection with the Anglican Prayer Book, it may be of use in missions to the Jews.

In the Churches of China and Japan, both of them the result of the union of British and American missions, the Prayer Book in various dialects is a mixture of English and American forms, with some adaptation to native ideas. For example, the respect for ancestors has been related to the Christian idea of the Communion of saints, and ancestors are remembered in the prayers.

Yet in spite of these different types of liturgy, in spite of diversity of language, race, and custom, it is the Book of Common Prayer which binds people of all nations into one Church. As the Lambeth Conference expressed it, "The Prayer Book has been, and is, a bond of unity throughout the whole Anglican Communion."



LO, a great multitude, which no man could number, describes those who use the Prayer Book, translated and adapted for peoples everywhere. Above are title pages in (top) Chinese, Haitian, Spanish, Alaskan Indian; (bottom) Liberian, American, Igorot

Progress in the Land of Mo

A GREAT challenge and a great opportunity lie before the Church in Mexico. Peace and progress have replaced revolution and oppression in the land of Montezuma. Under the leadership of the Rt. Rev. Efrain Salinas y Velasco, the Bishop of Mexico, the Episcopal Church is making great strides.

The Mexicans are an energetic, industrious, proud people, but they also are poor. The majority of Mexican Episcopalians are farmers and factory hands. Their numbers are increasing in a country that is developing agriculturally and industrially.

They are a devout people, eager for the ministrations of the Church. In the Aztec community of San Martin de las Flores, the farmers are building their own church with the proceeds of their corn tithes. Their rector, the Rev. Melchor Saucedo, a Virginia Theological Seminary graduate, conducts services in a cobblestone barnyard with a manger for an altar.

The Churchmen in San Martin are tithing their corn, their only source of income, so that they can build a new church. Already they have cleared a large area and put up foundations. With their latest tithe they bought iron rods and cement to begin the center pillars. They have little money, and the cost of materials is greater than in the United States, so that they will have to wait years until their church is completed. When this brick and stucco structure is finished, it will become a memorial to the Rt. Rev. Frank W. Creighton, second Missionary Bishop of Mexico.

Aerial Bombs Call Worshipers

The Episcopal Church has been in Mexico for nearly a century, but the jurisdiction only became a missionary district of the American Church in 1904. Bishop Creighton's predecessor was the Rt. Rev. Henry D. Aves, who served as first missionary bishop from 1904 to 1923. Bishop Salinas, consecrated suffragan in 1931, became bishop in 1923.

The Church of Mexico is steadily

growing. Northeast of Mexico City, in the Province of Hidalgo, the Humini Indians have doubled their Church membership within the past five years. These blond Indians are called to worship by aerial bombs exploded an hour before services. Whatever the day of the week, the people leave their fields and ride on horseback or go on foot to their little church which already is too small to seat them all. This large congregation now plans to build a new church that will seat several hundred more people. Because many come from miles around, they often bring food with them, and after the service cook it over small fires in the church courtyard.

On Horseback to Nopala

South of Mexico City a new church is being built at Tlalpan. The Diocese of West Texas gave the materials, and the Mexicans are building a fine brick structure. In Cuernavaca a new church is also rising.

Nopala, the center of work among the Humini Indians, has a fine church, Santa Fe, and a building that was formerly used as a hospital but will shortly be used for an elementary and high school. The only way at present for a priest to visit the missions in this area is on horseback. Bishop Salinas needs two jeeps here which would enable him to release one priest for another area.

In the Province of Veracruz, the Very Rev. J. F. Gomez, Dean of San Jose de Gracia Cathedral, Mexico City, recently began a new mission. A young Huasteca Indian, visiting the cathedral for the first time, was so impressed with the services that he insisted that Dean Gomez return with him to his jungle home. The dean found a tribe of Indians speaking the Aztec language and practicing a pre-Cortezian religion. They had never heard the Gospel before. They were, however, eager to be married and to have their children baptized. In the three days that he was there, Dean Gomez married ten couples and baptized 171 babies.

When he left the elders of the village pleaded with him to send them a priest. Since his first visit, an engineer from one of the nearby oil companies has built a mahogany chapel. Dean Gomez now has charge of the work in Veracruz and is assisted by the Rev. Miguel Hernandez.

Bishop Salinas could use ten missionary priests in Veracruz alone, but he only has nineteen active Mexican clergy to work in more than forty churches. The greatest need in Mexico today is for trained leadership. Although the Bishop feels that his Church should shoulder its major financial responsibilities, here is one place where American aid could do much to strengthen the Church south of the border.

The growth of the Church to date may be traced to the good training its clergy received in American colleges and seminaries. To keep pace with the growing Church, Bishop Salinas would like to have twenty young men preparing for Holy Orders in Mexico, and at least four, and one or two women, studying in Church training schools in the United States.

Church Trains Young Leaders

Education plays an important role in preparing properly trained Mexican leadership. One of the Church training centers is St. Andrew's Industrial School for boys at Guadalajara. Located on a seventy-five acre farm, the school has a herd of Holstein cattle, a fine flock of poultry, and a small flock of sheep. Among the crops grown at this school are alfalfa and strawberries.

The Bishop hopes to enlarge the agricultural and industrial school, and to build a seminary at St. Andrew's providing that the farm can become self-supporting.

In Mexico City the Casa Hooker School for girls is today a hostel, but in an adjacent building 450 children receive complete educations from kindergarten through high school. One young woman is now living at Casa Hooker and studying at Union

Continued on page 32

The Church in Mexico Will Continue Growth With Young Leadership

By the Rev.

FRANK L. TITUS

MEXICANS, proud, energetic people, are eager for ministrations of Church, in country developing agriculturally and industrially



Deutch from Crown Foto Features



BISHOP, the Rt. Rev. Efrain Salinas y Velasco (dark suit) talks to parishioners before dedicating church built by congregation itself



YOUNG Mexican leadership is being trained in Church Schools, such as St. Andrew's Industrial School in Guadalajara (above)



Philadelphia Inquirer
HAPPINESS marks children in Holy Sacrament Child Care Center, Upper Darby, Pa.

LITTLE Mary Jane, age four, was ready to retire from life. She had seen too much of the seamy side and she didn't like what lay ahead. She was sure of that.

When she was just a child of three and everything in life was bright and cheerful, full of love and joy, she was rudely upset. She had been taken from her crib in the middle of the night by strange masculine hands and carried down a ladder into a street full of shouting voices and shadowy figures. Then her eyes began to focus on those around her, but it was hard to see through the smoke of her burning house and her tears that smarted as they ran down her cheeks, although she was not crying. There was mother in her night clothes leaning over someone that looked like Daddy. But was it Daddy? He was sleeping in the arms of a man with a white coat. Now the man put him down on a stretcher and they carried him off in a big white car.



Philadelphia Inquirer
COOPERATING with Delaware County Child Care Association, church has turned parish house into Child Care Center. Joint operation helps Center to reach entire community

At Four, Mary Jane

PARISH AND SOCIAL AGENCY CO

It was some time later, time means little to a child, when she was playing in the street. Suddenly she dropped her toy and came running to mother, screaming her little heart out; screaming, "Mama, Mama, there's that man in a white coat and he has come to take me away like he did Daddy!"

"There, there, dear," said mother soothingly, "That's just the street cleaner, he isn't a doctor. You go out and play again, darling."

"No, no, Mama, I want to stay with you so they won't take you away too," sobbed little Mary Jane.

Then there were the little boys in the Helphrey family: Peter, age five, and Jack, age three. They didn't know it, but there was a serious problem in their family that involved something of which they had never heard: finances.

John and Paula, their parents, had

spent hours arguing about the bills that weren't being paid and the necessities of life that were being denied them for the lack of an adequate income. Paula had been quietly laying the ground-work to answer John's objections to her going out to work again by reading the want ads for stenographers. In fact, she had even gone back to see her old boss who had urged her to come back on her old status and at the same rate of pay. Think of that; and after six years of being away!

But there was one problem even Paula could not answer in her enthusiasm. That was the question of what to do with the children while they were both out working. She knew it would do no good to suggest that her mother come to live with

• By the Rev. L

FORTH—June, 1949



Philadelphia Inquirer

RECTOR of Holy Sacrament, the Rev. Lars R. Bache-Wiig, guides youngsters towards happy, well-adjusted lives. Center helps solve problems caused by poverty, broken homes

Had Enough of Life

TO MEET COMMUNITY PROBLEM

them, even though she knew that would mean they would have to send her less money each month. John didn't get along with her very well. But something had to be done!

Was there a social agency to which these families might turn for help? Actually, the usual social service agency would not even hear of Mary Jane's case until she came into conflict with others in the community. Yet her mother knew she must have a chance to associate with other children outside her home before she could be forced to go to school.

In the Helphrey's case, John and Paula wouldn't ask for aid if they could qualify for it! Yet both families needed help; help which came to them in a strange way.

The Helphrey's were over at the

Smith's for an evening of television, a new experience for them. It was early when they came in and the news of the day was being received. There were introductions with the other guests before they could really concentrate on what was coming over the air, but Paula paid close attention when she saw a lot of little children playing in what seemed to be a school and something was said about a child care center. It was opening, of all things, at a church, the Church of the Holy Sacrament. She knew where that was! The announcer said that they took care of pre-school age children during the day while their parents worked! The rest of the evening was spent, by Paula, at least, in waiting for it to be over.

Calling the church the next day, she was referred to Mrs. Marion Paul, the directress, with whom she



REMODELING to prepare parish house for new role as Center was done by volunteers

later had an interview. That night she laid the whole plan before John. Why, for only ten dollars a week they could leave the kids off every morning after seven-thirty and pick them up before six each evening. They would get their rest, be able to play, and be fed for that small fee! Still John could not be convinced, but he was interested and an interview was arranged with Mrs. Paul to see her after work next day.

Mary Jane's mother learned of the Center through her doctor who suggested it as a place where Mary Jane might find helpful contacts with strangers.

What is behind these stories? The vestry of the Church of the Holy Sacrament, Highland Park, Upper Darby, Pa., believed that if the needs of children can be met, the needs of a distressed world can be fulfilled. They invited the Delaware County Child Care Center Association to open a center in their parish house.

Continued on page 31

BACHE-WIIG •

All in a Day's Work

STRENUOUS is the word for a sample day's work in the life of the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines, who recently visited the Mountain Province.

On one particular day the Bishop left Bontoc by jeep and traveled about seventy miles over a narrow perilous one-way road. After abandoning the jeep, the Bishop's party descended five hundred feet to the river, crossed a rickety foot bridge, and climbed an almost perpendicular trail.

He said, "After an hour's climb we arrived in the village schoolyard where the children put on a program of native dances until six p.m., when we stopped for Vespers. After supper the Young People's Fellowship put on a program which terminated at midnight, but was followed by a repast prepared and served by the Woman's Auxiliary. We arose from that at one a.m., and went to bed."

At six a.m. the Bishop confirmed a class of forty, preached, and celebrated Communion.



A unique arrangement between North and South American Churchmen took place recently when two boys exchanged high schools. Omer da Silva Jung (left), nineteen-year-old Brazilian student at South Cross School in Porto Alegre, Brazil, is now a senior in a Louisville, Ky., high school, as a guest of F. W. Russell. Mr. Russell's son, Jack (right), is a student at Southern Cross, under the sponsorship of Adelberto Jung, Omer's father. This exchange was brought about by two Kentucky clergy; the Rev. Robert C. Clingman, rector of St. Francis', Harrods Creek, Ky., and the Very Rev. Curtis Fletcher, Jr., dean of the Pro-Cathedral of the Ascension in Porto Alegre

Cuban School Advances

The 160 students at St. Luke's School, Santiago, Cuba, occupy a small building with space adequate for seventy-five to eighty. The little chapel attached to the school is constantly used by two classes with only a screen between them.

Despite the inadequacies of its facilities, St. Luke's is preparing graduates who can go right to the School of Commerce without further training. This is due to a capable staff of six teachers; the guidance of Muriel Henriques de Mas, the principal; and the energy and experience of the supervisor, the Rev. Loreto Serapion.

Mr. Serapion has been in educational work in Cuba for many years. Before coming to St. Luke's, one of our Church's eight parochial schools in Cuba, he was supervisor for the whole Province of Oriente.

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THAT in the coöperation of West and East a lasting bond of friendship and confidence may be forged;
THAT there the best that America can give may draw out and strengthen all that is best in Japan;
THAT there the search for truth may lead men to a deeper knowledge of God;
THAT there, in the lives of a growing number of students and teachers, the Cross of Christ may become central.

South Dakota Reports Shortage of Clergy

A CRITICAL clergy shortage was recently reported by the Rt. Rev. W. Blair Roberts, Missionary Bishop of South Dakota. In discussing the shortage, Bishop Roberts said two problems confronting him in secur-

ing and keeping clergy for Indian work are: first, the salaries his District is able to pay are small; secondly, a clergyman is not likely to receive an adequate pension on which to support himself and his wife in their old age. "These are problems which must be met not only in the Indian field . . . in South Dakota, but throughout the Church's entire missionary enterprise."

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THREE automobiles, purchased with money from the Good Friday Offering, have arrived safely in Jerusalem. One will be used by the Rt. Rev. Weston H. Stewart, Anglican Bishop in Jerusalem, one by the Rev. Walter C. Klein, American Chaplain (FORTH, April, page 8), and the third, a station wagon, for general mission use.

Bishop Stewart wrote: "They are all extremely welcome and just what is needed for their respective jobs."

AT its recent Convention in Rio Grande, the Brazilian Episcopal Church accepted responsibility for ten per cent of the salaries of foreign missionaries in addition to what is already being contributed for the support of native clergy. With the increase of the latter by more than one-third the Brazilian Church will be taking care of approximately thirty-eight per cent of all salaries, plus ten per cent for pension fund.

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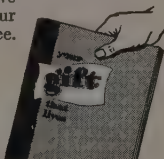
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CHURCHMEN in the NEWS

Continued from page 5



Donald C. Bolles (left) and Charles P. Taft work on World Council of Churches report

Working professionally for the Church is a comparatively new experience for this veteran newspaperman, but he has given years of volunteer service to his Church and community.

A resident of Teaneck, N. J., for almost twenty years, Donald Bolles is an active layman in Christ Episcopal Church, West Englewood, N. J. One-time warden, he served two terms on the vestry, and has been a delegate to many diocesan conventions. Over the years he has been a leader in the Every Member Canvass and the annual Church bazaar.

As an active layman Mr. Bolles firmly believes that laymen will be more active in the Church as they are given jobs commensurate with their individual capabilities. As a

newspaperman, Bolles has been called upon to use his talents both by his Church and his community.

A civic-minded citizen, he developed public relations to organize the civilian defense program during the war. In this connection he edited a local tabloid which was published periodically and did much to boost morale on the homefront and overseas. He has hundreds of letters from Teaneck servicemen who enjoyed the paper. A former vice president of the North Bergen County Council of the Boy Scouts of America, Don Bolles received the Silver Beaver for distinguished volunteer service. He is a member of the board of directors of the Teaneck Community Chest, and its 1948 campaign chairman.

Continued on next page

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Churchmen...continued

Don Bolles was a newspaperman for twenty-five of his forty-seven years. The son of the late Stephen Bolles, veteran newspaperman and Congressman from Wisconsin, Don Bolles moved from his native Buffalo, N. Y., at an early age and subsequently lived in the Midwest, the South, and the East. When he was fourteen the Bolles were living in Chicago, where young Don was confirmed by the Rt. Rev. Charles P. Anderson, Bishop of Chicago.

Donald Bolles began his newspaper career in northern Wisconsin, where at eighteen he was editor of a weekly newspaper. For five years he worked as State editor with his father who was for many years editor of the Janesville (Wis.) *Gazette*. In 1925 Bolles joined the Associated Press, where he remained for eighteen years working in Chicago, Detroit, Milwaukee, and New York.

While on his reportorial rounds in Janesville, Don Bolles met Frances Fifield, the daughter of Charles Fifield, county judge in the probate court. They were married December 26, 1925, the coldest day in Janesville history. Mrs. Bolles' sister, the former Esther Fifield, is now Sister Esther Mary of the Community of the Transfiguration, currently stationed in Ponce, Puerto Rico.

The father of three children, Mr. Bolles is proud of his family. His oldest son, Richard, is a pre-theological student at Harvard and a postulant for Holy Orders in the Diocese of Newark. The second boy, Donald, is a journalism student, and a daughter, Ann, is a music major. Both are attending Beloit College in Wisconsin. Like their father, the Bolles children are active in Church and school life. They were all confirmed in Christ Church, West Englewood.

The Bolles family has the happy faculty of getting great pleasure from each other's company. Their home is a perpetual beehive of activity, discussions, group meetings, and good fun and companionship. Don Bolles likes nothing better than to gather a group around the piano for a session of hearty singing. His favorite outdoor sport is golf—he hopes to break a hundred.

• KENNETH C. ROYAL resigned on April 27 as Secretary of the Army (FORTH, May, 1946, page 24). He will enter a New York law firm. . . . BARRY BINGHAM, president and editor of *The Courier-Journal* and *The Times*, of Louisville, Ky., is the new E.C.A. chief in France. . . . The Hon. RAYMOND E. BALDWIN, U. S. Senator from Connecticut, has been appointed to the Connecticut Supreme Court (FORTH, October, 1948, p. 22).

• The Rev. FREDERICK AUGUSTUS SCHILLING, rector of St. John's Church, Olympia, Wash., has accepted the appointment as associate professor of Biblical literature at the Church Divinity School of the Pacific, Berkeley, Calif.

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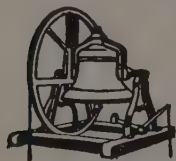
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Mary Jane Has Enough

Continued from page 23

The physical plant of the parish lent itself admirably to the plan. The parish house is a separate building, built in 1908. It served as the church edifice for Holy Sacrament Mission until 1929 when the present church was built.

As ideally situated as it was, however, the invitation to the Child Care Center Association posed some real problems because of inadequate heating, plumbing, and lighting facilities, besides an interior badly in need of redecoration. By the enlistment of volunteers from the parish, it was possible completely to remodel the necessary facilities and to redecorate the interior during the summer months. The result is a colorful and comfortable building which both adults and children find attractive. Besides having the use of this completely functional building every evening, Saturdays, and Sundays, the parish has renamed it the Children's Building. On Sundays it provides attractive rooms and a chapel for the children in Church School from ages two to eight.

The Delaware County Child Care Center Association is supported in part by the Community Chest of Philadelphia and vicinity, and is unique in many respects. It is one of the comparatively few child care centers that was kept operating after the war. It is also unique in that it has found a working basis for co-operation with another non-profit organization, a Christian church. Having a staff, including Mrs. Paul, of three additional teachers and a cook, the enrollment is now at an all-time high of forty with a long waiting list.

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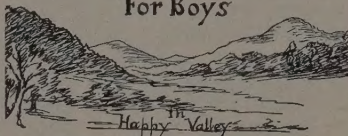
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In the Land of Montezuma

Continued from page 20

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The problem of providing leadership is only one of the many problems confronting the Church in Mexico. Public worship may not be conducted in other than a government-owned building. When the Churchmen at St. Martin de las Flores complete their church, they will be required by law to turn it over to the government, which in turn will allow them to hold services in it. This is one of the regulations designed to prevent a recurrence of the evils Mexicans suffered under foreign clergy of the Roman Church. For the same reason foreign missionaries may not minister to Mexicans. There is an American priest, the Rev. George C. Wyatt, Jr., rector of Christ Church, Mexico City, but his parishioners are English and American residents.

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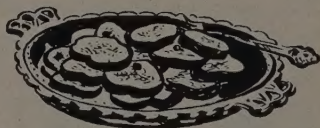
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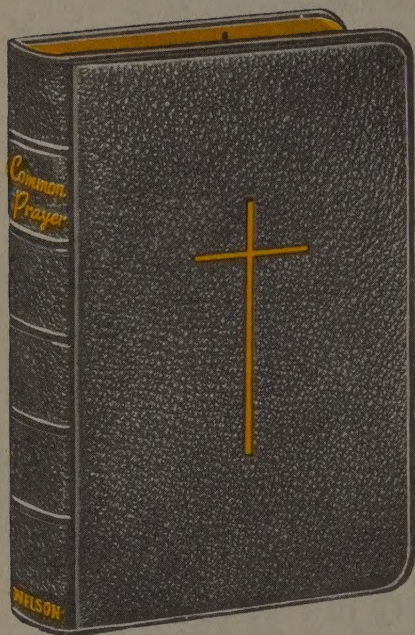
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